## RELIGIOUS INTELLIGENCE.

Programme Services To-Day.

SYNAGOGUE WORSHIP.

Ministerial Movements-Chat by the Way.

The Rev. W. C. Steele preaches his third sermon on future things this evening in South Third Street Methodist Episcopal Church, Brooklyn, E. D. Sub-ject-"A Home Beyond the Tide." Mr. Steele will be Judaism. Large congregations attend these sermons.

ivenue Presbyterian Church this morning on "Isaiah's Vision," and in the evening on "Thorns and Thistles"-Special services for young people will be held in the Fourth Presbyterian Church this evening. Rev. oseph R. Kerr will preach morning and evening. In Laight Street Baptist Church Dr. H. W. Knapp

will preach at the usual hours to-day.

In St. James' Methodist Episcopal Church, Harlem,
the Rov. Ö. H. Fowler, D. D., will preach in the morning, and in the evening a missionary meeting will be held at which Rev. T. H. Oakes of Calcutta, India: Rev. M. Y. Borard, of Africa; Rev. Dr. Wheeler and V. Stout, of this city, will deliver addresses. Rev. S. J. Knapp preaches this morning and even-

ng in Stanton Street Baptist Church.
Rev. W. P. Abbott and Dr. R. L. Dashiell will occupy the pulpit of St. Luke's Methodist Episcopal Church at the usual hours to-day.

The eighth sermon in the course on Heaven will be delivered this afternoon in the South Reformed Church, by Rev. Dr. E. P. Rogers. Subject:- "God Shall Wipe Away Ali Tears from Their Eyes."

Sixth Avenue Reformed Church will have the minis-trations of Rev. William B. Merritt to-day, as usual. Dr. J. D. Fuiton, of Brooklyn, will preach in the Tabernacie Baptist Church, New York, this morning, and in the evening Rev. Robert B. Hull will discuss "The Glorious Gospel."

The service of receiving probationers into the church will be conducted by Rev. B. H. Burch this morning in Twenty-fourth Street Methodist Episcopal Charch. In the evening Mr. Burch will preach.

"The Christian Life" and "The Day of Small Things" will be considered to-day by Rev. Carlos Martyn in the Reformed Church of Thirty-fourth

At Washington Square Methodist Episcopal Church Rev. J. M. King, D D., will speak of "Minor Ministries" this morning and of "Unselfish Living" in the evening.

Rev. W. N. Dunnell will minister at the usual

'Jesus' Third Temptation' will be reviewed this morning by Dr. Thomas Armitage in Fifth Avenue Baptist Church. In the evening the Doctor will pre-

hours to-day for All Saints' Protestant Episcopal

sent some thoughts on "Seeking." "The Loss and Gain of a Christian Life" will be contrasted this evening by Rev. J. E. Searles in Willett Street Methodist Episcopal Church, Rev. Dr. Cook

will preach there in the morning.

The American Temperance Union will be addressed in Cooper Institute this afternoon by the Rev. S. Miller Hageman, of Brooklyn, E. D. (not of Brooklyn Tabernacie) and by John E. Risley, of Providence,

Carthy. "Madness, Murder, Suicide-Thereafter,"

At Grand Union Hall the Rev. William Humpstone will speak this morning on "The Honor of Identi-

Mrs. Nellie Brigham will discuss the "Philosophy of Suffering" before the First Society of Spiritualists to-

day. "Christ the Revealer of Truth" will be presented by Rev. Samuel Colcord this atternoon in Chickering

Union will meet this afternoon in Tammany Hail, when William Cullen Bryant, Rev. W. B. Affleck, of England, and Dr. Charles E. Lord, of Brooklyn, will

Episcopal Church this morning, and Rev. W. B. Afflock, of England, this evening.
At Spring Street Presbyterian Church the Rev. A.

H. Moment will discuss "Hypocrisy" this morning, and "The Angel's Drawn dword Opposing Balasm" in

"The Crucial Test, or Faith, Its Trial and Triumph," will be considered this morning by Rev. John Johns. "Mary Weeping, or Mistaken Sorrow Ending in Unmistaken Joy" is Mr. Johns' theme for the evening. Rev. J. Q. Adams will preach for the Berean Church

Rev. E. C. Sweetser will preach this morning in Bleecker Street Universalist Church on "The Traitor's Rev. J. D. Herr, D. D., will preach morning and

evening in the Central Baptist Church. ev. S. H. Tyng, Jr., D. D., having told the Church

of the Holy Trinity that they needed a Saviour, and the kind of Saviour will this evening tell them "When You [they] Can Find a Saviour." Dr. Tyng will preach in In Canal Street Presbyterian Church the Rev. Alex-

ander McKelvey will preach at the usual hours to-day.
In Calvary Baptist Church Rev. R. S. MacArthur preaches morning and evening to-day. Rev J. D. Wilson will preach for the Central Pres-

byterian Church this morning and evening. The latter service will be held in their new chapel. Rev. D. R. Van Buskirk will preach in the Church

of the Disciples of Christ this morning and evening. "Secking Christ in the Dark" is the topic that Rev. W. F. Hatfield will consider this evening in Eighteenth Street Methodist Episcopal Church. The Rev. M. Y. Borard will preach there in the morning. In the Free Baptist Church the Rev. N. L. Rowell

will preach at the usual hours to-day. In the First Reformed Episcopal Church the Rev. W. T. Sabine will preach this morning and evening,

The Harlem Presbyterian Church will enjoy the services of Rev. J. S. Ramsay this morning and Rev. George H. Hepworth will present "Some

Tifoughts About God" to the Church of the Disciples this morning, and in the evening will plant himself "The Rich Indwelling of the Word" and "Christ the Fulness of the Godnead?' will be discussed to-day

in Murray Rill Presbyterian Church by Rev. George The Rev. A. F. Beard, of Syracuse, will preach this

morning and evening in Madison Avenue Reformed Avenue Baptist Church to-day at the usual hours.

In the Swedenborgian Church this morning the Rev. F. H. Hemperiey, of Providence, R. i., preach on "The Perseverance of the Saviour," and in the evening on "Spiritual Amalekites." The Rev. J. Stanford Holme, D. D., will preach this

morning and evening in Macdougal Street Baptist Church. Rev. C. M. Eggleston (Methodist) will preach at the special services in the alternoon. Mrs. F. O. Hyzer lectures for the Brooklyn Spiritnalists in Everett Hall this afternoon and evening.

Contentment is undoubtedly better than money; still a moderate amount of hard cash rather induces

When a man who hits his thumb instead of the tack with his hammer refrains from using "the plain language" it is good evidence of a thorough conver-The "natural man" cannot accomplish such a

cated. There is no excuse for any one's dishonesty

of the way so that he can have a good time all to him-

sell and no questions asked.

A great many ladies in lashionable society are studying to become first class artists. They begin their

career of glory by painting themselves.

It is almost time to circulate that Jocose saying, which has been our stand-by for so many generations, that umbrellas have an Episcopalian tendency, be-cause they invariably keep Lent. Some men are like chestaut burrs; you must

smooth them the right way or you will get hurt.

In every ballroom corner you will find, hidden behind the stucco work, a meditative spider. He is learning how to spin a web, and so watches some If a man is to be baptized it ought to be done thoroughly. The other day a convert was immersed,

ter's nockotbook. It he had been held under water for ball an hour this accident would never have oc-

Such are the trightful intricacies of the law nows days that it seems necessary, when getting ready to die, to make some special arrangement against the plea of insanity. If you happen to have money you probably have besides a small group of hunger-stricken relatives who have been watching your pulse for several selves, because at any moment your auspicious de-miss might occur, and they wanted to be on hand. Riches may afford delights, but certainly this is not one of them. To avoid collisions you must die with a properly witnessed certificate in your hand, to the effect that you never had a fit of any kind, not even a fit of temper; that you were never moody nor despondent; that you never mysteriously locked your chamber door and retired from the noises of the children with a sick headache, but that you enjoyed all your file, and that, indeed, you died in perfect health. Even then there are doubts about having your will respected. It is, in point of lact, a very dangerous thing for a rich man to die. It has been proved that every millionnaire who has died within the last decade was stark mad, a raving maniac, when

Christians have their troubles as well as sickness When we die and go to heaven because we haven't done lots of things which we wanted to do, it will sion of sinners coming in who went to theatres and dances and balls, and then repented just in the nick

Just think!—Suppose, when once I view
The heaven I've toned to win,
A lot of unsaved sinners, too,
Comes wakin' grandly in!
An' acts to home, same as if they
Had road their titles clear;
An' looks at me, as if to say—
"We're glad to see you here!"
As if to say, "While you have b'en
So fast to toe the mark,
We waited till it raised, an' then
Got tickets for the ark!"

The ordinary intellect is sometimes beforged by the use of large words. It is supposed, in certain circles, to be an evidence of immense mental grasp to express one's thoughts in lengthy polysyllables. A gentlefacilities of a railroad, saying that the corporation ought to offer more favorable epportunities to its emdisposing of the material which they had conveyed to the said terminus. The drayman heard him through with a sleepy look, and then replied ;- "I don't care nothin' 'bout them things, but what I want is a chance to dump my load," "Yes; that is just what I've been saying," ejaculated the man of the dictionary. The laborer went away, muttering in soliloquy :-"Larnin' is a tunny thing. If that feller mount dump

my load, why didn't he say so? I thought he was characteristic, but one which is not likely to be ex-tensively imitated. They have made all the details of agency of the "lujuu," who takes possession of the medium and talks nonsense for a price; but their revelations, we had supposed, had made it rather undesirable to die. It seems preferable to accept the extremest orthodoxy at once and prepare for warmer weather than be doomed to come back and rap one's knuckles sore on hardwood tables for the delectation of guils. Miss Nannie Lee, however-not the Nancy of the sailor's yarn, but a romantic maiden of the West-has just "suicided" with the tend hope of meeting her triend Fanny. She left word that she and Fanny would appear together at a sounce to be held in Torre Haute, and then swallowed the hemlock with a childlike smile. This making appointments to meet in another world and engaging to reappear on earth at a quite attractive. Nannie may be glad of an opporthe permission may not be given. Lovelorn maidens can do better than drink hemlock, at least as long as mental bosh is a poor foundation either for the prosent or the future.

making shirts at ten cents apiece, or teaching in a public school at hair the salary which the masculine gender demands for the same work, we feel that the butle girl was right who said, "I wish God would

George Muller, the English philanthropist, recently said that if the people would give him a houseful of gold he could not be persuaded to enter a theatre It we owned that houseful however, we should expect to live forever afterward in the poorhouse if we made the offer. George may be a good man, but for the sake of spending a whole houseful of gold on the poor he might be persuaded to coloy even the "Black Crook" for one evening. These boasts are beautiful things. As for ourselves, we couldn't be persuaded to say a naughty word for a peck of diamonds,

try us and sec.

Mr. Beresiord Hope said that if Parliament should allow dissenters to be buried in parish churchyards it . would be a virtual recognition of dissenting ministers as preachers of the Gospel." Such a catastrophe is irightial to contemplate. That a member of "the Church" should lie in a grave pext to the one occupied by a man who was only a Methodist is enough to curdie one's blood. We have received information from an authentic source-Mr. Slade, the mediumthat up yonder the only church recognized is the Church of England. The Wesleyan chapels are all

outside the city walls. Certain profound theological questions are moreasily comprehended by ordinary intelligence than by scholarship. A man of books, not given to overmuch faith, said to a colored thinker, "Sam, you tell me that we can be in the spirit and that the spirit can be in us at the same time. Won't you tell me bow that is possible?" "You see, sar, dat poker?" replied the tinted member. "Certainly I see it." "Well, sar, I puts dat poker in de fire till it gets red bot. Now, den, what happens, sar? Why, do poker is in de fire and de fire is in de poker; don't you see, sar? An'

dat is what I mean by 'ligion." Stories of childhood and its theological speculation are always attractive. A small boy was playing with a thistle, when, as a natural consequence, some of the spines fastened themselves in his hand. As he picked them out one after another he turned to his father and said, "Father, did God make everything?" "Yes, my child, everything." "And did He make this thistie?" "Yes, why?" "Because I'm thinking that He whit-

tied these prickers pretty sharp, that's all," There is a certain class of people whom we always avoit They mean well, and they are undoubtedly good, but they rasp you to the last point of endur ance. In our boyhood we once sat down, by mistake of course, on an ant hill. In a few moments we were made aware that the seat was not comfortable. There were ants in our pantaloons, in our bair and in our boots. They were tipy creatures, and pretty enough to look at with a microscope, but as explorers of the human system, determined to find every crack and crovice of the geography of the body, they were a very disagreeable success. Well, there are some men who make you feel as though you had been sitting on one of these ant hills. You are bitten and pinched all over. Every word they utter seems to have a nipper of its own. The world is, according to them, all wrong, and so is society and so are politics and so is religion. If they would only turn round and bite themselves once in a while they would find out what a post they are to the community. Boston transcendentalism is altogether beyond the

reach of the common intelligence. Three ladies of nish a bouse, and this is what they said :- No. 1-"Oh, furnish it with green, the color of spring. of the budding trees and the tender grass." 2-"No, turnish it with red, the color of fire, of passion, of intensity." No. 2. raining her even to

the ceiling-"Oh, no, no; furnish it with the | tor in Rev. F. S. Dickinson, of Cambridge, Mass., who table blue, the color of the starry heavens." The bouse was afterward furnished with a threeply carpet and yellow chairs, and the walls were deco-rated with chromos. Thus do the sad facts of hife with its empty pocketbook intrude on our imagina-

RETRIBUTION.

IS IT ENDLESS OR LIMITED ?-DR. BEECHER CORRECTS ONE OF HIS CRITICS.

TO THE EDITOR OF THE HERALD:-

I ask leave to correct some errors in a communica ments are made affecting me and my witness, Olymp todorus. I had made a quotation from him to prove that aionior was used by him to characterize a limited punishment, as opposed to one that is eternal la he first place, his statement as to the place where the quotation may be found is erroneous and will misin the Aldine edition of the works of Aristotle published in Venice in 1851. I know of no such edition. The Aldine edition of the complete works of Aristotle in five volumes, was published in Venice in 1495-98, folio. The passage in question does

in five volumes, was published in Venice in 1495-95, folio. The passage in question does not occur in this edition, for it does not contain the commentary of Olympiodorus, as stated by Dr. Samson. The passage is to be found in the Aloine edition of the "Commentary of Olympiodorus," on one of the treatness of Aristotic, that is, the "Meteorologica," Vonice, 1551. It occurs on page 32. But as this its very scarce it may be found in inderire edition of the "Meteorologica," vol. 1, p. 282, Lips, 1824-36, 8vo.

In order to avoid the idea that this philosopher calls a limited punishment dionian, as opposed to enclose pusishment, Dr. Samson does great injustice to my witness, Olympiodorus, by representing him as first saying that the soul is not punished codiessly, and, as opposed to this, affirming that it is punished every restently," which is not punished endessly, and, as opposed to this, affirming that it is punished of every existently," which is endessly. In behalf of Olympiodorus 1 protest against such injustice. He in lact says that it is punished for a limited period, and this he characterizes by atomics.

Dr. Samson also does injustice to Olympiodorus by representing him as meaning, by the soul, only the animal soul, which is not immortal, as distinguished from the present or spirits of all men, shull Dr. Samson will read it he will find that it is so, He was speaking of Tartarus, and of all the human race who came to them. He did not suppose that they feit their spirits benind them. Undoubtedly he agreed with Pinto, who by psuche, soul, often designated, as we do, the immortal spirit.

Hence all the reasoning of Dr. Samson, based on

them. Undestriedly he agreed with Pinto, who by psuche, soul, often designated, as we do, the immortal spirit.

Hence all the reasoning of Dr. Samson, based on the animal soul as mortal, and as pusished as long as it exists, and that for this reason the pusishment is cathed eternal, talls away. Also his idea of physically healing asoul that is pusished till it is animalized, is too ridiculous to be imputed to Olympiodorus, who was coviously a man or sonse.

Dr. Samson professes to adopt the Platonic idea of atomios if the Timacus. If he adopts it as applied to God ne ought not to speak of luture punishment any more, for God as atomios, Plato tells us, has notther past nor future. "He is "is the proper statement, according to him. Of this Olympiodorus was well aware, and in the context he intimates that he did not use atomion sense. He had too much sagacity to adopt the Platonic sense, but in the usual, common sense. He had too much sagacity to adopt the Platonic sense, which excludes all ituare times, and then to talk of endiess or future punishment.

But Dr. Samson seems to have no correct idea of what Plato means by aton and atomios. Cortainly he imputes to him deas which he has never expressed, and from which he would have revolted as abaurd and solf-contradictory. These are the words of Dr. Samson:—"Of dies Plato, in his "timacus," says that it is the "container" as well as the "trainer" of all things and beings, including God and the universe; that its essential meaning is "always existent" (at-6m)—that is, "an ever enduring addies (written originally at-idios, ilving existence"), a "rea! being enduring through all eternity" (did for addios.)

Let us carefully consider these statements. We are

essential meaning is "always existent" (xt-on)—that is, 'an ever onduring aidios (written originally xidios, living existence'), a "rear" being enduring 'through all eternity' (dia fou aidios)."

Let us carefully consider these statements. We are told, then, that according to Plato "the essential meaning of aion is "always existent"—that is, an ever enduring fiving existence, a "real" being enduring through eternity," that is, through the aion, dia fou aionox. But here, we ask, What is this second aion inrough which the first aion, the living being, chaures? Is it another real being? If so, how can the first exist through it? If not, what is it? We need a new definition. But this is not all This real being, this ever during living existence, tailso the "container" as well as the "tramer" of all things and beings, including God and the universe. Of course if this wonderful aion had framed God and contains Him he must be something superior to lim. Moreover, it has irramed the universe them God does not, who, then, is this wonderful aion that is not God but is so lar superior to Him that he framed Him and contains Him? And can any one suppose that Plate ever said or even dreamed such things as these? Yet Dr. Samson tells us that he has said them in his "Timacus." In behalf of Plato i procest against such injurious misrepresentations. Plato regards area as the elernal new, in which God and the immutable does which are the models of created things dwelt, without past or future. The Supreme God, who is eternal in this accordance with these ideas and created and infused into it and through it a divine soul which makes the universe a subordinate God. He made the surra and planets also as other subordinate Gods, and to them the deep that processes through which this universe was thus gramed as a whole and in all its paris. The Supreme God, by whom the universe over called aion, Nor is time ever called by that name in the "Finnacus." In edion is an eternal new, and has no past or future. is space that contains the universe ever called assay. Nor is time ever called by that name in the "Finnaeus." The aton is an eternal new, and has no past or future. But Flate calls time a revolving image of it, which has past and future. This philosophical use of aton to denote an eternal new does not occur in the early contures of the Greek language. Nor was it then used to denote eternity in the common seese of that term, as denoting all time, past or future, or both. Its first sense was life, and then age, and then an age of indefinite duration. The idea of eternity came up late in the history of the word, and capocially that idea of eternity in which it is represented as an ever enduring new, without past or future. Hence, to represent Aristotic, as Dr. Samson uses, as declaring that the original and ancient sense of aton was eternity, and as appealing to the ancients as sustaining him is this view, does him great injustice. It represents him as either ignorant of the usages of the ancients or as achiever mirrepresenting them, for such usages do not exist in the earlier centuries of the Greek language. Of course I cannot attempt to prove this assertion new, but if Dr. Samson will consult my "History or Opinious on the Scriptural Doctrine of these statements.

Dr. Samson represents me as misled, with the Rev.

br. Samson represents me as misled, with the Rev. John Miller, by Bishops Butler and Whately. The views of Mr. Miller as to the mortality and dissolution of the soul and spirit at death I do not accept. I have reviewed them, and, as I think, refuted them. It he was misled in those, as alleged by Dr. Samson, I certainly was not, and ought not to be placed in the same category.

EDWARD BEECHER.

THE LEOS OF THE CHURCH.

The accession of Cardinal Pecci to the Pontificate as seo XIII, has called up among our Catholic exchanges some reminiscences of his predecessors of that name, from which it appears that five Loos have been canonized, namely:-Leo L, surnamed the Great, who reigned from 440 to 461. He saved Rome from Attale and imposed conditions on the conquering Vandals. He was a native of Tuscapy and was the forty-sixth successor of St. Poter. Lef II. was a Sicilian, and ruled less than a year, in 682. Lee III. was a Roman who reigned from 795 to 816, and was canonized. He crowned the Emperor Charlemagne and founded some of the finest churches in Rome. He was the ninetyminth Pope. Leo IV. was the 106th occupant of St. Peter's chair; born at Rome, reigned from 847 to 855 and entered into sainthood. He routed the Saraceus in A. D. 849 and captured booty enough to rebuild the waits of the city. Loo V. and VI. had very brief reigns, in A. D. 849 and captured booty enough to robuild the waits of the city. Leo V. and VI. had very brief reigns, the former less than two months, and the latter less than a year. Leo VII. head the office of Supreme Pontifi for three and a haif years. He was the 130th Pope. Leo VIII. was an anti-Pope for two years, and died in 995. Leo IX was a native of Germany and was the fitted to the name who was canonized. He reigned from 1049 to 1654. Leo X was a Florentine, son of Lorenzo ac Medica, who reided as Pope cipit years, from 1513 to 1621. He was a remarkable man and won renown by his encouragement to interature and art. His name is associated with Michael Angelo and Raphael, and he made great efforts to compite st. Peter's. He distinguished himsel also by efforts to stop origandage, to improve the charitable institutions of Italy and to give Rome an efficient police. Nevertheless his administration increased the abuses and licence that prepared the way for Luther and h. Reformation. Leo XI. did not five to enjoy the honors and emoluments of his office. He dies twenty-even days after his accession. He was a Florentine, and was elected Pope in 1605. The last, Leo XII., was a native of Spajete, and reigned from 1823 to 1829—five years four months and thirteen days—so that only two of the Leos of the Churca need the Pontificate for any reasonable length of time. Those were the second and the third, who reigned twenty-one years each. After the long life and reign of Piva IX, ordinary periods of five and ton years will appear brief.

## MINISTERIAL MOVEMENTS.

Dr. Murdock, of the Baptist Missionary Union, calls this month for \$75,000 to prevent a debt at the close of the year. A like amount was contributed in March of last year. Dr. Cutting, of the Home Mission Soorety, makes a similar appeal.

Dr. F. R. Morse, of the Tabernacie Church, Albany,

N. Y., has completed five years of pastoral labor there, during which time 253 persons were added to its membership, and the benevolent and current contribu tions of the church for that period amounted to \$87,391 38. Howdoin Square Church, Boston, has secured a pas-

began his ministry there last Sabbath. He is an earnest worker, and has been quite successful in the church be leaves.

Of the white Baptist churches in Kentucky only forty have preaching every Sunday. Seventy-five others have preaching twice a month and 1,142 have outh the case is still worse. Of the twenty odd thousand Baptist courches of the United States nearly

rounded themselves into a book of 225 pages, to which he has given the title "Eternal Hope." The Rev. A. G. Lawson, of Brooklyn, has given the Examiner and Chronicle an excellent review of it, in which he shows Chronicle an excellent review of it, it which he shows by copious extracts and references that the Cabon contradicts bimsell in those sermons and in what he has written in his "Life of Christ;" that he is sliogical and unscriptural, and wrests the Scriptures to teach an incre errors, as follows:—(I) Puture punishment for six is not eadless, but indefinite. (2) Punishment is to purify, and many with be purified by it. (3) Vasily many more will be saved after than before death.

many more will be saved after than before death.

CNYMESALIST.

The Rev. B. F. Rowles, of Philadelphia, is going to try Detroit and see what prospect there is for a Universalist Church.

The Rev. C. Stiles has tendered his resignation to the parian at Orieans, Mass., to take effect next June. The Rev. C. P. Nash has resigned the pasiorate of the Lewision (Me.) parish, the resignation to take effect next June. The Rev. G. W. Whitney also resigns at Quincy, Mass., immediately to accept a call to Augusta, Me.

The Universalist Church at Rockland, Me., have extended a call to Rev. W. T. Stowe, of Charlestown, Mass., to become their pastor. He expects to be with them in a couple of weeks.

Revivals and secessions are noticed in the following places:—At Plain City, Onio, 66 within a few months; Belpre, Ohio, 10; Royalton, Ohio, 20; Black River Fails, Wis., 14, and Springfield, Mass., 43.

METHODIST.

places:—At Plain City, Onto, 66 within a few months; Belpre, Onto, 10; Rayalton, Onto, 20; Black River Fails, Wis., 14, and Springheid, Mass., 43.

Like George Las a great many visitors in the summer, but it has never and a Methodist Church. The Methodists of that place must go to Warrensburg, five miles distant, to public worship. They now propose to build for themselves in the Lake village, and they call for financial aid from their friends. For \$3,000 they can erect a commodous and useful church. Mr. W. Scot Whitney, of the County Cierk's office, at Lake George, heads the movement.

Bishop Paine, of the Methodist Episcopal Church, South, has been in the Episcopal office thirty-two years; Bishops Perce and Kavanaugh, twenty-four years; Bishops Perce and Endergree, N. Y., John W. Gerse, paster, fity percons have "started for heaven," twelve have been baptized, thirty-six have been received on probation, and others will join.

The Atlantic Conference of the Evangelical Association (Alorecht Methodists) is to be held at Easton, Pa., April 4.

At Second Street Methodist Episcopal German Charch in this city there have been thirty accessions to the church is greatly revived. Roy. C. Jost is closing the third full passoral term in this church. What is be—minister or layman? Benjamin F. Cronise, of Sharpsburg, Md., was a local clear in the Methodist Episcopal Church and has not united with any other ceclesiastical body since. Nevertheless he performs all the lunctions of a minister. The presiding elder of West Baltimore district, Baltimore Conference, lay lust decided and Bishop Ames has indorsed the decision that Mr. Cronise's authority to preach and exercise the offices of deacon and e

Church, and all of his ministrations since have been and are irregular and invalid. We question the sound-noss of this decision.

PRESTYRHAM.

The Free Church of Scotland is making an effort to raise a half milition of dollars for church extension. It is proposed to divide the find into two parts—four-fittins to be available for the erection of new churches and the remaining lifut to be devoted to the rebuilding and enlargement of existing churches. Toward this sum twonty-two gentlemen have already given \$5,000 each.

The Presbyterian congregation of Newroad Church, Woolwich, England, was formed in 1662, and it is beneved that, at least to matters financial, the past year has been the most pro-perous in the whole of its lengthoused history. There has, however, been a large increase of members and of the congregation, while the joint attendance of the Sunday and day schools is about seven housed.

The First, the Jefferson Park and now the Fourth Presbyterian churches of Chicago have relieved themselves from debt recently. Thus the good work goes on, here and there, notwithstanding all drawbacks. It is the best sign of the times.

The Rev. C. H. De Long has had a pasterate of only ten months with the Fresbyterian Church at Greenfield, lows, and yet in six months of that time 100 persons were added to the Church, all except five on profession of faith, and seventy-nine of them during the past three months. Revivals are in progress in the Presbyterian churches of Galway, West Milton, Carinsic and Baisson Centre, New York, Mr. A. F. Vedder, a licentiate, has accepted a call to the church at West Milton.

Roy, D. C. Hankin, of Valdosta, Ga., has received acall to Tarooro, N. C., which, with the consent of his presbytery, new ill accept. Rev. F. K. Warring has resigned in spastorate of the Presbyterian Church at Manafield Valley, near Pattsburg, Pa. Rev. N. W. Cary has recipied at St. Paul, Minu., and gone to insurarck, Dakota.

Rev. J. C. Scott, of the United Presbyterian Church and Manafield Valley, near Pattsburg,

in Detroit, has joined the regular Presbyterian body and is coming East very soon. The Rev. W. J. Chi-chester, of Attoons, has begun his pastorate with the church in Titusville, Pa.

choster, of Aitoona, has begun his pastorate with the church in Titusville, Pa.

Rev. J. H. Eccleston, D. D., of Newark, N. J., has been chosen rector of the Monumental Church, Richmond, Va., in piace of the late Rev. George Woodbridge, D. D.

The Rev. Liewellyn Jones, M. A., rector of Lattle Herctord, Tenbury, has accepted the bishopric of Newtoundland.

Grace Church, Memphis, Tenh., has been merged into St. Lazaras' Church, both churches to be in charge of the rector of the latter.

Reignous teaching is not to be cavilled at, and any Sanday school which necesses to provide such teaching is so far to be commended. But, says the Churchman, every Sunday school which processes to provide such teaching and does not do so is worse than useless, it is positively evil. It wrongfully occupies a portion of the Lord's tay and, more lated than that, serves as an empty excuse for parents themselves to neglect to teach their children.

Rev. S. R. J. Hoyt, of Waverly, lowa, who spent some years in China as a missionary, but has been home and comfortably settled in a parish, offers himself signs to the foreign mission work, to allow the R.v. Mr. Boone, of Hankow, whose beatth is faiting from overwork, the rest he needs for a year or two. Mrs. Hoyt and family will remain in the United States.

The recently organized "Church Society for Pro-

R.v. Mr. Boone, of Hankow, whose beath is failing from overwork, the rest be needs for a year or two. Mrs. Hoyl and lamily will romain in the United States.

The recently organized "Church Society for Promoting Curistianity Among the Jews" in this city and throughout the land, with Bishop Potter at its hear, has issued an evrocat appeal to churchmen for sympathy and support. It has nope of success because of what has been done in the past. In 1809, when the London Society for Promoting Christianity Among the Jows was founded, it is said that the most diligent search could only discover thirty-live Christian Heorews in the while of England. Since then more than twenty thousand have embraced the faith and been baptized. As a role, with but rare exceptions, they have been intelligent, respectable and carnest. They are to be found in all the professions, all departments of learning, commerce and industry, leading exemplary lives. More than one hundred have been ordaned clergy of the Anglican Church, many of whom have riren to prominence, four becoming bishops—the late Bishop Auer, of Cape Paimas; Bishop Alexander, predecessor of Bishop Gobat, at Jorusalem; the present Lird Bishop Auer, of Cape Paimas; Bishop Alexander, predecessor of Bishop Gobat, at Jorusalem; the present Lird Bishop Auer, of Cape Paimas; Bishop Alexander, predecessor of Bishop Gobat, at Jorusalem; the present Lird Bishop Auer, of Cape Paimas; Review, and the Protestant Episcopal Church in New Jersey.

Rev. John J. Keane, of St. Patrick's Church, Washington, D. C., he confirmed Bishop of Richmond, Va., and Mgr. Chatard, Rector of the American College in Rome, is confirmed Bishop of Richmond, Va., and Mgr. Chatard, Rector of the American College in Rome, is confirmed Bishop of Richmond, Va., and Mgr. Chatard, Rev. Bension at St. Teresa's Church, Philadelphia, Rev. Hugh Lane, pastor. The mission for the women clessed on March 12. The mission for the women clessed on March 12 fine number of confessions was 2,634. The mission at St. Teresa's Church, P

St. Mary's Church, Rochester, N. Y., Rev. J. P. Stewart, pastor.
On Sunday, March 10, a mission was opened at St. Joseph's Church, Fall River, Mass., and on the 19th inst a German mission was opened at St. Joseph's Church, Belair Road, Baitimore county, Md., Rev. Joseph Milier pastor.
On Saturday, the 16th inst., in the Cathedral at Newark, N. J., the Revs. J. F. Dowd and Aibert Stroebeh, O. S. J., were raised to the prestanced. Eatter Stroebeh is a member of the Franciscon Convent at West Paterson, N. J. At the same time and place Mr. P. M. Carr was raised to the sub-deaconship and Messre. L. C. Carroll and J. D. Murphy to minor orders.

To-morrow is the Feast of the Annunciation and a

To-morrow is the Feast of the Annunciation and a holy day or obligation.

In St. Bernard's Church, West Fourteenth street, Fathers Bokel, Byrne, Dinahan, Keogh and Quinu opened a mission on Sunany, Marca IO, which has been a remarkable success in every way.

In St. James' Church, Boston, Fathers McKenna, Power, Jurier and O'Mahony are giving the truits of long years of christian contemplation to willing ears.

In Providence, R. L., in St. Mary's Church, the veteran missionary of the East, West and Sount, Father Daiy, and his scarcely less distinguished nom-panion, Father James Bominic hoban, are making the home of Roger Williams ring with the ochoos of Christian eloquence.

be complete, but it is typographically far from perfectioners are carclessly spelled, and in some instance

be complete, but it is typographically far from perfect. Names are carelessly spelled, and in some instances the denominations are sligarity "mixed." Still it is a useful little tract for "religious intelligence." The late itev. Charles F. Hodson, of Boston, began and Dr. Erra Abbott, of Harvard University, completed a most admirable Greek and English concordance of the New Testament, which Mr. Horace L. Hastings, of the Tract House, Boston, has published in a cheap and portable siyle. It contains the latest readerings of the original from the Sinaltic manuscript of Tischendori, Greisbachs, Lachmans, Tregellis and many others, and shew when and how many times the same word is translated and how variously it is rendered; so that by its help any intelligent person can read the New Testament Scriptures in the original and understand them.

Mrs. Leonowens says that to the united influence of the Rev. Messra. Bradley, Caswell, House, Matoocand Dean, Siam unquestionably owes much, if not all, of her present advancement and prosperity. She adds:—"Nor would I be thought to detract from the high praise that is due to their fellow laborers in the cause of Christianity, the Roman Catholic missionaries, who are and ever have been indefaitable in their exertions for the good of the country."

Rev. W. R. Duryee, B. D. of Lafayette, N. J., has been elected a trustee of Rutgers College. Rev. P. B. Crolius has resigoed the pastorate of the Reformed Church at Kerhonkson to accept a call to a Presbyterian church.

Church at Kerhonkson to accept a call to a Presbyterian church.
Daily nosu prayer meetings have been held at the Centre Church chapel, New Haven, Conn., for a week or two past in preparation for the work of Mogdy and Sankey. These meetings are warm and interesting, requests for prayer are frequent and the attendance is so large that many cannot find oven standing room and are obliged to leave.

The statistics of the Moravian Church in this country, just published, show that there are 9,371 country, just published, show that there are 9,371 country school officers and teachers, and the number received to the Church last year was 504.

TEMPLE AHAVATH-CHESED. HOW TO PROCURE GLADNESS OF HEART-SER

MON BY REV. DB. HUEBSCH. Rev. Dr. Huebsch yesterday preached a sermon in the Temple Ahavath-Chesed, Lexington avenue, tak-ing his text from Proverbs, xv., 18—"A merry heart cheereth up the countenance, but when the heart feel-

the spirit is depressed."

This sentence of the wise king, said the Doctor, states a fact which can be proved by experience. Gonuine Joy has an embellishing power; it sheds beams of light which adora with peculiar charms even the homeliest face; and the second part of our sen-tence is also not to be doubted—namely, that the sorrow of the heart exerts a depressing influence on man's spirit and hangs like a leaden weight on the wings of his activity. But the aim of the Scriptura Proverbs does not confine itself to stating empirical

Proverbs does not confine itself to stating empirical truths as dry facts without any further intention; the short, popular sayings collected in the Bible are rather characteristic through the moral teaching they convey to the mind of the reader.

Now, what can we learn from the statement that a merry heart cheereth up the countenance, and that a sorrowful heart depresses the spirit? Is it in our own power to enjoin gladness to dwell in our presst, or to drive out sorrow irom the chambers of our heart? Are we not the slaves of circumstances? Do not our feelings constantly change with the rapid and chequered change of events? It is useless to say that we can entirely free courselves from the powerful influence of the things that are and happen around us. Stoicism developed to its extreme has a deadening effect upon man's sentiments; it annihilates sorrow, just as pain is stopped by the killing of the nerve of an aching tooth; but with the sorrow at the same time the perceptibility of joy freezes to death by the companion of the collection of this system to extirpate them entirely, and to replace them by the high toe mountains, "duty," floating on the coll use of "fatum." Men who hive and die with the refrain,

——Casar, new be still;

I kill'd not thee with nail so good a will,

the firm belief in an all-ruing Providence we possess a counterpoise against the power of circumstances.

He who leans with childlike confidence on his Heavenly Fatuer will never be ensiaved by the haps and mishaps of life. With his warm heart meeting joy and sorrow, the one will fill him with themse, the other with hopeful resignation; for he knows his Redeemer liveth, and there is no suffering so great that we should not flat the soothing balm of consolution in the Griend of success benef. Faith is the stall with which we can control life, and it is laid in our own hand whether our continuance shall be choered up by a heart giad in its Maker, or whether our spirits shall be dopressed by a heart that causes its own pain in straying away from Him who is eternal joy.

EXCISE MATTERS.

It has been stated that a certain Mr. Whitney beheved that over a score of applicants for excise license perjured themselves in making applications The Clerk of the Board of Excise, Mr. Caspar C. Chilas informed the reporter of the HERALD last evening that it was all a mistake; that the Board had! ssued no licenses, except in two instances, without an exact investigation into the merits of each application, and in the two instances referred to inquiry was on loot to see whether the parties asking the incenses were legitimatery satisfied to receive the same. Mr. Childs and inrither that it was not the business of the Excise hard further that it was not the business of the Exciso Board to assume that every application for hiennes was, wrong and illigiumate, and that it was only by subsequent inquiry it was possible for them to determine who was and who was not entitled to recognition. Gentiemen of the arrive of Mr. Whitney, who would, if possible, close up the liquor traffic entirely, are api to make exaggerated statements in the line of their business; but the Excise Bureau, acting in the general interests of the people, is disposed to see both sides of the question before acting. Mr. Whitney is well known to Mr. Calids, of the Bureau, as an enthusiastic temperance man and a brush manufacturer by trada.

POSTAL AFFAIRS.

Postmaster James reports that for the week ending nge stamps was \$61,054 40, and that the Europeanual steamships took out yesterday 59,466 letters.

· MR. BERGH DEFEATED.

In the Court of Special Sessions yesterday Mr. Bergh, of the Society for the Prevention of Cruelty to Animals, accused Thomas Doane, who has charge of sable on 180th street, the property of Shephard Knapp, with having allowed cock figuting on the promises. The Court decided that the evidence was insafficient and the prisoner was discharged.

INCREASE THE REWARD.

There is a strong movement on foot to induce the Queens county (L. L.) Board of Supervisors to increase the offered reward of \$250 for the arrest and convic tion of the murderer of John Gunser, at East Will immaburg, to \$500. Detectives refuse to work for the amount now offered, especially as the Supervisor, nave shown a disposition to be niggardly in the mut-ter of expenses.

TELL-TALE HARNESS.

Edward Dean, a laborer, employed on the Manus n a charge of burglary. The proceeds of the burglary a set of harness, stoien from the barn of Mr. Joseph Figh, were found in his possestion. Dean is believed to be a member of the gang that have been depredat-ing in Queens county for some time past.

DERANGED.

William Johnson, a drug clerk, lately in the employ of James King, Jr., at Fourth avenue and 127th street, became deranged a few days ago, and his brother, George Johnson, living at No. 11 West 127th street, asked Judge Wauserlyesterday to commit William to an asylum. That magnetrate sent the young man to the Commissioners of Charities and Correction for examination.

DROPPED DEAD.

Hugh Darcy, father of ex-Justice Edward J. Darcy, of Jersey City, while walking about the grounds su rounding his house, at No. 483 Palisade avenue, Jercity Heights, on Friday evening, dropped dead from heart discase. He was found by his son's laminy and carried into the house and the Coroner notified. He was fity air years of age, and was well and lavorably known throughout Hudson county. OUR COMPLAINT BOOK.

[Nors.-Letters intended for this column must be accompanied by the writer's full name and address to insure attention. Complainants who are unwilling to comply with this rule simply waste time in writing. Write only on one side of the paper.—Ed. Herald.]

TO THE EDITOR OF THE HERALD :-The government manufactures several grades of stamped envelopes. Why is it that at the Post Office here only a very small, interior article is sold?

MERCHAN F.

THE BOND STREET SAVINGS BANK

TO THE EDITOR OF THE HERALD:-It is high time we should hear something from Mr. W. J. Paine, receiver of the defunct Bond Street Savings Bank. Why is not the building sold and the depositors paid according to law? It took me ten minutes to make my deposit and nearly eighteen months to obtain part of the money I deposited. MONEY.

ROWDYISM IN WILLIAMSBURG.

TO THE EDITOR OF THE HERALD:-Being a resident of Williamsburg, and having occasion to pass the corner of Grand and Cannon streets almost every evening I have on several occasi been insulted by a gang or "roughs" who infest that locality. It the police of the Thirteenth precine would give their attention to it they would college MANY RESIDENTS.

A GOOD SUGGESTION.

TO THE EDITOR OF THE HERALD :-

If the elevated roads wish to benefit themselves and the public at a small expense let them paint on each column at the cross streets the name or number o street, also hands pointing both ways next station, say Twenty-third street and Fourteenth street; thus one will have a directory that street lamps fail to supply.

ELEVATOR. CONDITION OF SEVENTY-FIRST STREET.

TO THE EDITOR OF THE HERALD: -

I have noticed from time to time complaints regarding the dangerous condition of West Seventy-first street, between Eighth avenue and the Boulevard. It street, between Eighth avenue and the Boulevard. It Mr. Zolikofler, President of the Metropolitan Gaz Company, would have the gaz brought through this street (as I understand he has been directed to do by the Board of Aldermen), a great deal of danger would be avoided.

TO THE EDITOR OF THE HERALD:-As I was passing up the Bowery at about eleven o'clock on Thursday, at the corner of Grand street, I saw a citizen holding another by the coat collar. Several persons appeared to be assisting the custodian, while another individual seemed to be looking for an while another individual seemed to be looking for an officer. The crowd soon numbered a few hundred, and in less time than it takes to tell it a number of persons commenced clubbing one another, so that the scene had the appearance of asmall riot. Still no policeman appeared, aithough a number of persons like myself diligently looked for one. Finally I saw one on the corner of Broome street, scarcely sirty yards away. I informed him of the state of things on the corner below, when he voil insultingly turned his back, walked off in an opposite direction and muttered he "guessed" there was a man down there. His number was 326.

OBSERVER.

DR. HAYES AND RAPID TRANSIT.

TO THE EDITOR OF THE HERALD:The HERALD, having powerfully sided the rapid transit companies to overcome the narrow and selfish opposition of the street car monopoles and their various instruments, now justly demands that those companies fulfil their obligations to the public. The suggestion in the Herald of the 20th that the future conduct and service of the rapid transit companies should be effectually secured by ap. propriate logislation, and not left to the caprice of managors and the greed of stockholders, is eminently wise and timely. It is not too much to expect from the character and talents of Messrs. Fish and Astor that they will promptly respond to the Herald's appeal. But our city boasts autother representative at Albany, whose name in this connection the Herald's appeal. But our city boasts autother representative at Albany, whose name in this connection the Herald seems to have unaccountably overlocked—one, too, who has had considerable experience at Albany; who has already brought the full force of his talents to bear upon the subject of rapid transit, and who can point to the authorship of the crude and preposterous bill by which it was attempted in the last Legislature to make rapid transit impossible, with whatever pride that autonishing performance justifies. No one can accuse him of a deficiency of zeal on that occasion, whatever may be said of his efficiency. Then the interests of the Sixth Avenue Railroad Company required that rapid transit should be obstructed; now the rights of the public demand that it should be regulated. Surely a word from the Herald, will suffice to admonish Dr. Hayes that the present emergency calls for the exertion of whatever of his energy was not exhausted in the former struggle. Clifizen. propriate legislation, and not left to the caprice o

ANSWERS.

A WORD FOR THE JANITORS. Allow me to say a word in reference to the charget in the letter in the "Complaint Book" of the 20th entitled "The Sharks of the Fints." "Sharks of the Fints" forces a word or two. I have lived in an ment house for years and I think I ought to kno something of the working of such places. Like every thing clae, there may be black sheep among janitors, but to judge all by a case here and there is, to say the least, unjust. There is an old saying that "some people measure others" corn in their own bushel," and I thuk this applies very april' to "Tensant." What proof has he that the janitor put "stones and dirt'? in his coal? Did he examine and mark the stones and dirt in the other tenants' coal and alterward find them in his own, or was he doing a little trade by his own bushel? As rational beings we have, I hope, the power of judgment, nor are we children, to be forced to do anything against our judgment. How, then, can a jankor compelus? Might I suggest to "Tenant" that if he were to bury his bushel and treat his janitor as one man ought to treat another he would flud all the "stones and dirt" buried under his bushel?

TO THE EDITOR OF THE HERALD :-"fruckman" is greatly mistaken in supposing that cartmen would be deprived of employment if the plan of running freight cars over the Belt road is allowed. On the contrary, whatever increases the prosperity of the city must of necessity increase the demand for labor, and for cartmen's labor especially.

Freight cars can deliver goods to the warelabor, and for carimen's labor especially. Freight cars can deliver goods to the warehouse only. From thence, when sold, they must be distributed by cartimen, and by cartimen only. If New York merchants can be saved the heavy tax of carting from the railroad depots they can unaersoil any city in the Union, and consequently recover their lost trade and increase it theefinitely. The writer is an extensive lumbor dealer, and can affirm positively that it his lumbor laden cars could be unloaded directly in his yards he could headle three or lour times as much lumbor and consequently give employment to at least twice as many cartmen as he does now. It is the want of this lacility that has hitherto, prevented New York city from becoming a wholesale lumber market. Buyers of lumber for shipping are now obliged to go to Albany and Canada for their wants. Enable us to establish wholesate yards here, which can only be done by running cars directly lete storage depots, and which the Belt read plan accomplishes, and New York will be the cheapest market on the seaboard. This applies to a great variety of heavy goods, three as the necessary lacilities for handling those goods at the lowest possible cost and prosperly will quickly reture, and truckmen, instead of standing dily at the corner, as they do now most of the time, will soon find themselves tuly employed.

LOST AT SEA.

LOST AT SEA

The Norwegian bark Argantyr arrived yesterday with a shipwrecked crew on board and in the after noon anchored off the Battery. Owing to the unexplained reticence of the captain of the shipwrecked crew the name of the lest vessel could not be on tained, and it was only after repeated and persistent inquiries that the following meagre lasts were gleaned:—The wrecked crait left Savannah on Footwary S, freighted with yelow pine and bound for Seville, Spain. Beaides her capiain, J. C. Crowley, there were ten persons on board, seven men and three women. There was fair sailing until February 23, when in latitude 35 deg. north, longitude 41 deg. west, a storm arose, and the vessel was filed with water. She was for some days unable to make any headway, and the crew endured great hardships. A Herarb reporter saw Capiain Crowley on board the Arganity yesterday, but was told that no statement would be intrinsiced at present. The Capiain rejused positively to give more than the above information. He said that his crew were all on hand, and that no lives had been tost, in spite of the dangres with which the vessel had been sarrounded. He seemed to think that a statement how would do him injustice. tained, and it was only after repeated and persistent

MAN OVERBOARD.

Charles Burnett, employed on the schooner Ella Tobin, of Port Jefferson, L. i., was knocked overboard by the boom, on Friday, and drowned.

PROPOSED NEW FERRY.

There is a movement at the north of States Island to establish another lerry, to be controlled by the people, and to land in New York at pier No. 19 North

home of Roger Williams ring with the ochoos of Christian eloquence
Rev. Denis McCartie, pastor of Whippany and chaplain of St. Enzabeth Coavent, Madison, N. J., sailed
last saturday on the White Star boat Adrianc, in compilance with the telegraphic message of his dying
mother from Skibbereen, county Cork.
Mr. H. E. Schaft has compiled a complete list of
churches and their pastors in this city and Brooklyn,
a copy of which he has sent to the Herald. It may